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On the Holocaust Controversy

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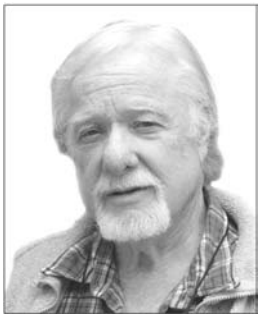

Challenging the Holocaust Taboo Since 1990

In the Wake of the "Williamson Affair" The Case of don Floriano Abrahamowicz

Guillaume Fabien

Fabien (on left), a chubby onlooker, don Floriano and Dieudonné

In Treviso, north of Venice, don Floriano Abrahamowicz, a Roman Catholic priest and representative for northeastern Italy of the traditionalist Society of St Pius X, had the courage to state the following to a reporter from the daily *Tribuna di Treviso*:

"I know that there were disinfection gas chambers in the German camps during the war; I can't say whether they were also used for killing people, for I haven't studied the question."

Those words were published on January 29 of this year, at the height of the Richard Williamson affair, and Abrahamowicz was speaking precisely in defense of the bishop, a member, like himself, of the Pius X fraternity.

In the headline given the priest's interview, the newspaper distorted his remarks to have him say "Gas chambers? For disinfection", as if he had in reality declared "I've studied the question and here is my conclusion: the gas

chambers were only used for disinfection."

The international media and part of the blogosphere naturally seized on the chance to decry a second "Holocaust denial" outrage by a traditionalist Catholic clergyman. As for the Pope himself, he immediately brought out the big guns he might conceivably be expected to train on someone of real worldwide importance, rather than on parish priest Floriano Abrahamowicz.

On Friday, January 30th, Vatican radio read a message from chief spokesman Father Federico Lombardi declaring, "Whoever denies the fact of the *Shoah* knows nothing either of the mystery of God or of the cross of Jesus" and specifying that the vice of "negation" was "all the more grave when coming from the mouth of a priest or a bishop, that is, from a Christian clergyman, whether or not he's united with the Catholic Church."

Numerous hacks also presumed to introduce *don Floriano* to their readers as a renegade Jew, for the name Abrahamowicz could in their minds only be Jewish. In point of fact it is, in his case, a slavicised form of *Abrahamian*, as his father's family was called before immigrating to Central Europe from their native Armenia.

On February 4 and 5, still in Treviso, the priest attempted to clarify things while speaking on camera with a local TV journalist, maintaining his previous statement by referring the interviewer to the *Tribuna* article, expressing regret over the media hysteria then directed against the Church in general and Mgr Williamson in particular.

On this rare occasion of access to the press, he did not hold back from giving his traditionalist's point of view on the second Vatican Council in two Latin words: *cloaca maxima* (central sewer). But he pointed out as well that he hoped to see a free and honest discussion – a "round-table" – held on the historical question raised by the British bishop, which would, of course, be possible only once things had calmed down.

At first his colleagues told him they agreed with him completely, even congratulating him for his January 29 interview. Afterward, however, the one who had shown the decency to defend Bishop Williamson with the simple words "I don't know" was disavowed and expelled by the fraternity, just as the bishop had been; and, much worse still, he was turned out on the street. On February 5, straight after his second television interview, his district superior, don Davide Pagliarani, speaking for Mgr Bernard Fellay, worldwide head of the Society, informed him he no longer had the right to exercise his ministry. Don Floriano was a man who, "by his grave acts of indiscipline," risked tarnishing the organization's image.

He ignored this prohibition and carried on as before, except that now the police had to stand guard outside his parish church on Sundays to keep a gang of media people from disturbing the services. Then, on March 1, while he was out on errands, his fellow priests came and changed the locks on the doors of the church, which was also his house. Something until then unheard-of. Don Floriano found himself homeless.

What's more, it seemed he was going to have to face criminal proceedings, for, at their end, the authorities in neighboring Austria were considering charging him with offending the revealed truth of our age. They ended up dropping the idea, for, after all, he had expressed himself in Italy, in Italian, in the Italian media, and therefore it just couldn't be their case (here we can see, and be glad of it, that there do remain some limitations on the merciless forces watching over our thoughts and comments).

Hardly one to lag behind, the governor of the Veneto region, a politician of the "right" currently in power in Italy, took the initiative of calling for don Floriano's prosecution – and this despite the fact that Italy has no anti-revisionist law – but happily the period allowed for filing charges has since expired. The Pius X priests who drove him out have seen fit to tell the press that they are willing to take him back on condition that he repent [sic].

Harsh and cruel is the religion of "the *Shoah*," and so are its servants in traditional frocks. But don Floriano doesn't cower before it in the least, and isn't going to "repent." He deplores the fact that bishop Williamson has been reduced to silence on pain of finding himself on the street as well. Coming to his aid in the emergency of March 1, some friends straight away let him stay at their house, but he now has his own flat outside Treviso. Also, fortunately, he still has his faithful who attend the masses he regularly celebrates in the northeast, between Verona and Trieste. He's going on his own, and expects to get by well enough materially through translation work between French – which he speaks perfectly –, Italian and German, his mother tongue, for he is Austrian by birth as well as being an Italian citizen.

His mailing address: padre Floriano Abrahamowicz, Domus Marcel Lefebvre, via Nenni, 6 – 31038 Paese (Italy).

On Rudolf Höss' Alleged Visit to Treblinka

Thomas Kues

Here I will take a look at Auschwitz commandant Rudolf Höss' statements regarding his alleged visit to "the pure extermination camp" Treblinka II, as recorded in the following six accounts: 1) the infamous "confession" document, NO-1210, a deposition written in German and signed by Höss on March 14, 1946; 2) an affidavit written in English and signed by Höss on April 5, 1946, labeled PS-3868 (for the history of this document, see Robert Faurisson's article "How the British Obtained the Confessions of Rudolf Höss", JHR Vol. 7, No. 4, pp. 389-403); 3) the pre-trial interrogation protocol dated April 1 and 2, 1946; 4) the text of an interview conducted by Jewish-American army psychiatrist Leon Goldensohn on April 8, 9 and 11, 1946; 5) Höss' testimony at IMT Nuremberg on April 15 the same year, mainly consisting of a simple oral affirmation of PS-3868, as read aloud to the witness; 6) the autobiography *Kommandant in Auschwitz*, supposedly written by Höss in a Polish jail 1946-1947.

In paragraph 6 of PS-3868 we read that Höss "was ordered to establish extermination facilities at Auschwitz in June 1941. At that time, there were already in the General Government three other extermination camps: Belzek, Treblinka, and Wolzek." Aside from substituting "Wolzek" for Sobibor, Höss here gravely contradicts established Holocaust historiography (as well as known facts) by stating that there existed "extermination facilities" already in the summer of 1941. The first "extermination camp", Chełmno (Kulmhof), commenced operation in December 1941, while the first of the three Aktion Reinhardt camps, Bełżec, opened in March the following year. This contradiction is too blatant to go unnoticed even by the protectors of official truth. It has thus been

Rudolf Höss

assumed by several Holocaust historians that Höss was mistaken on the year and that we should read "June 1942" for the "June 1941" found in this text, as well as in the interrogation protocol and in *Kommandant in Auschwitz*. For the sake of argument I will proceed from this assumption.

1941 or 1942? Dating Höss' Alleged Visit to Treblinka

When exactly did Höss travel to Treblinka? In NO-1210 as well as PS-3868 the chronology of the alleged events is rather unclear, but it is implied that the visit took place during the summer months, following shortly on the reception of the Himmler order. We are told in PS-3868 that Höss set up the "extermination building" at Auschwitz after visiting Treblinka, and also that "mass executions by gassing [at Auschwitz] commenced during the summer" of that same year. Treblinka began operating in late July 1942. In the pre-trial interrogation Höss stated that after receiving the order in Berlin, he had returned to Auschwitz and stayed there for an unspecified period of time.

It is further implied that the trip took place after Eichmann's visit to Auschwitz, and that when Höss arrived in Treblinka "the action in connection with the Warsaw Ghetto was in progress" (J. Mendelsohn (ed.), *The Holocaust*, vol. 12, Garland Publishing, New York/London 1982, p. 82). PS-3868 likewise states that the unnamed commandant at Treblinka "was principally concerned with liquidating all Jews from the Warsaw Ghetto". The trains with Jewish deportees from Warsaw began arriving at Treblinka on July 22, 1942, and continued to run until August 28 the same year. After a brief pause in the transports, another group of Warsaw Jews was brought by train to Treblinka during the period September 3-12.

A smaller transport also arrived on September 21 (cf. Y. Arad, *Belzec, Sobibor, Treblinka:*

The Operation Reinhard Death Camps, Indiana University Press, Bloomington/Indianapolis 1987, p. 392). These facts would place the visit sometime in August. In Goldensohn's interview the meeting with Himmler is said to have taken place "during the summer". Then "a few weeks later" Höss is visited by Eichmann who informs him about "the first transports from the General Government and Slovakia". The Treblinka visit is strongly implied to have taken place before Eichmann's visit to Auschwitz: "Meanwhile, I had inspected the extermination camp of Treblinka in the General Government..." (Leon Goldensohn, *The Nuremberg Interviews*, Random House, New York 2004, p. 300). In *Kommandant in Auschwitz* the chronology is essentially the same. All of this has brought Holocaust historians such as Orth, Breitman and Pressac to conclude that Höss visited Treblinka between the end of July and early September 1942. But are the details of Höss' account consistent with established historiography on Treblinka?

Höss vs. the Historians

In the Goldensohn interview from April 9, 1946, Höss describes Treblinka as follows (pp. 300-301):

"Treblinka was a few barracks and a railroad line side track, which had formerly been a sand quarry. I inspected the extermination chambers there. These chambers were built of wood and cement; each was about the size of this cell [approximately eight feet by eleven feet], but the ceilings were lower than in this cell. Along the side of the extermination chambers, motors from old tanks or trucks were set up, and the gases of the motors, the exhaust, was directed into the cells, and this is how the people were exterminated. (...) I estimated that in each chamber, which was about the size of this cell, but not as high, about two hundred people were shoved in at one time – pressed into the cell very close together. (...)

"There were ten chambers, each made of stone and cement. There were no peek holes, just big doors covered with metal sheeting. The authorities at Treblinka would leave the people to be exterminated in these chambers with the motors running for one hour after they had started the motors, and then they opened the doors again. By that time all were dead. I don't know how long it really took for the gas to kill them. (...) At first they [the corpses] were placed in mass graves in the sand quarries, and later when I inspected they had just started burning the corpses in open sand quarries or ditches and had begun to excavate the mass graves and burn those that had been buried."

In PS-3868 there are also 10 gas chambers and the number of victims per chamber is again given as 200. Nothing however is said of the size and structure of the chambers, the duration of the gassings, or the source of the "monoxide gas". The pre-trial interrogation protocol mentions "motors" in plural. Höss further told his interrogator, Sender Jaari, that "there may have been about ten chambers" which were located "next to a ramp" and that the deportation trains "drove right up to it" so that the victims could be "unloaded right into the chambers" (Mendelsohn, pp. 82-83). The text of the prison memoirs is slightly more vague, speaking of "a number of chambers" (*mehrere Kammern*) housed in a building situated "immediately by the side of the railway tracks" (*unmittelbar am Bahngleis*), with the lethal exhaust gas provided by "various engines from larger trucks and tanks"; after an hour the victims were dragged out, undressed (entkleidete sie) and burnt on a rack made of rails (*Kommandant in Auschwitz*, DTV-Verlag, Munich 1963, p. 170).

The contradictions with the official historiographical picture of Treblinka are many and obvious. To begin with, all sources state that during its first phase of operation, Treblinka only had three gas chambers, each measuring 4 x 4 m, housed in a small brick building. Those were later replaced with a larger concrete building containing ten (or possibly six) gas chambers, each measuring 4 x 8 m. According to Yitzhak Arad (pp. 119-120) the new gas chambers were put into use in "the middle of October 1942". Höss would therefore have seen three, not ten gas chambers, if indeed he visited the camp in August. The approximate dimensions of the gas chambers given in the Goldensohn interview (2.5 x 3.5 m) are moreover inconsistent with both the first and the second phase chambers. The idea that 200 people would fit into (2.5 x 3.5 =) 8.75 square meter need no comment.

Höss' assertion that, at the time of his visit, corpses were being exhumed from mass graves and cremated "in open sand quarries and ditches" or on racks made of rails also goes against established historiography, which has it that said cremations commenced in March 1943 (Arad, pp. 173-174). Only one witness, Richard Glazar, speaks of earlier cremations, but he dates them to November 1942, a time when the Warsaw deportations were long since over.

In PS-3868 Höss commits another serious chronological blunder as he claims that the Treblinka

commandant had told him that "he had liquidated 80,000 in the course of one half year". Since Treblinka opened on July 23, 1942, this would place Höss' visit at earliest in January 1943. However, the Höfle telegram shows that 713,555 Jews had been deported to Treblinka up to the end of December 1942. This detail in the testimony was necessary to portray the extermination system allegedly used at Treblinka as ineffective compared to Auschwitz.

This concept only works within the framework of the Soviet propaganda figure of 4 million Auschwitz victims. According to current historiography, more than 800,000 Jews were gassed within little more than a year at Treblinka, whereas in Auschwitz-Birkenau about the same number of Jews was gassed within a period of three years. Treblinka was thus thrice as "effective". It is claimed that Treblinka initially was run ineffectively by its first commandant, Dr. Irmfried Eberl, who was replaced in late August 1942, but again: if Höss had visited Treblinka during this time, he would have seen the first gassing building with its three chambers!

Regarding the appearance of the victims, Höss manages to contradict himself. In the pre-trial interrogation we read that the victims "had to undress before they were put into the chambers" (Mendelsohn, p. 83), but according to the memoirs they entered "still with their clothes on" (*noch bekleidet*) and were undressed after they were dead. To the knowledge of the author, no other Treblinka witness mentions gassings of still dressed people.

There is also confusion regarding the number of gassing engines (one or several), and according to Arad (p. 120), the doors to the new chambers "contained a small glass window", contradicting Höss' statement to Goldensohn that "there were no peek-holes". Moreover the layout of the camp as described by Höss does not fit the official picture, which places the gas chamber buildings approximately 300 m from the railway platform.

Fallacious Attempts to Fix the Chronology

Is it possible to date Höss' Treblinka visit so that it doesn't contradict established historiography? One may suggest, based

Rudolf Höss, again

on the pre-trial interrogation, that the Himmler order was given "before the date that the Russian campaign was launched" (Mendelsohn, p. 74), i.e. before June 22, 1941. Arad (p. 8) tries to explain Höss' confused story by identifying the supposedly insufficient "existing extermination centers in the East" with alleged mass shooting sites near Vilna, Kovno, Kiev and Kharkov, i.e. on occupied Soviet territory. But this of course clashes with Höss' statement that the order was given prior to Barbarossa. Not surprisingly, Arad completely evades the alleged Treblinka visit. What if Höss confused Treblinka with Chełmno? In his prison memoirs (p. 170), Höss mentions visiting also Chełmno (here called Culmhof), but does not provide a date. It could only have happened several months after the Himmler meeting though, since, as mentioned, Chełmno opened in December 1941. In this context we encounter yet another devastating paradox: according to the Holocaust historians, Zyklon B was first used for the killing of humans at Auschwitz in September 1941 (cf. Arad, p. 9 and further Mattogno's study *Auschwitz: The First Gassing*). It follows then that Höss' "study trip" could not have been for the purpose of choosing a killing agent, regardless of whether he visited Treblinka or Chełmno.

But why would Höss make up a false motive for the visit, or for that matter confuse Treblinka with Chełmno or with mass shooting sites? What if the purpose behind the visit really was to study methods of open-air incineration? This would place the visit in March 1943 at the earliest. We know, however, that as early as February 12, 1943, there existed advanced plans for a field oven at Birkenau (though they never came to fruition; cf. Mattogno, *Auschwitz: Open Air Incinerations*, Theses & Dissertations Press, Chicago 2005, pp. 28-29). It is further alleged that open-air cremations at Birkenau were begun already in late September 1942 (D. Czech, *Kalendar-*

ium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945, Rowohlt Verlag, Reinbek bei Hamburg 1989, pp. 305f). Even if we believed Glazar's statements about cremations in November 1942, this would rule out a visit to Treblinka for the purpose of studying incineration methods. There is, in fact, no possible way to save Höss' Treblinka story, which is likely a patchwork of details derived from a number testimonies and "reports" available at the time of his arrest in March 1946.

Conclusion

The former Auschwitz commandant Rudolf Höss' various descriptions of an alleged visit of his to the "extermination camp" Treblinka makes up a tangled mess which is hard, if not impossible, to reconcile with the established historiography of that camp. If one part of the orthodox Treblinka narrative is thrown overboard in order to rescue the story of the visit, then invariably some aspect of Höss' account is contradicted. Whatever date you ascribe to the alleged visit, a crucial part of the Treblinka story will clash with Höss' statements, which also contradict each other on several points. Or as pioneer revisionist Arthur R. Butz succinctly noted regarding Höss' "confessions":

"These are simply the sorts of contradictions that one should expect to emerge from a pack of lies."

Famous French Sociologist Alain Besançon Discovers "the Religion of the Shoah"

Robert Faurisson

May 12, 2009

In the late 1970s, when I struck the first heavy blow against them, the historians of "the Holocaust" (which today is often called "Shoah") demonstrated their disarray. Whereas I had placed myself on scientific ground to demonstrate, in a way that admitted of no rebuttal, that their alleged homicidal gas chambers were technically inconceivable, they were reduced to abandoning reason for faith, to replying pitifully: "It must not be asked how, technically, such a mass murder was possible; it was technically possible, since it happened" ("*La politique hitlérienne d'extermination: une déclaration d'historiens", Le Monde*, 21 February 1979, p. 23; for further details on that controversy of 1978-1979 see my book *Mémoire en défense contre ceux qui m'accusent de falsifier l'histoire,* La Vieille Taupe, 1980, pp. 69-101).

Alain Besançon

Consequently, as early as May 3, 1980, in a letter to Jean Daniel (real name Jean-Daniel Bensaïd, founder and executive editor of the weekly *Nouvel Observateur*), I spoke of "the new religion" or "the upholders of the Holocaust religion", and concluded: "No sudden change will arise when it becomes apparent that 'the Holocaust' is a historical lie. Besides, religions disappear only very slowly, to make way for other religions. As it happens, I myself prefer to go on from faith towards reason" (ibid., pp. 261-263).

I had perceived that, for want of any ability to resort to technical, scientific or historical argument, the other side was bound to seek a way out with a religious-style invention, along with conducting witchcraft trials. The result is that these days, in 2009, the existence of a "Shoah religion" has become an obvious fact. Recently, an article in *Le Monde* dealt with "the

Shoah's" being "built up into a 'State religion' by Nicolas Sarkozy" (Gérard Courtois reviewing a book by Guy Konopnicki, April 4, 2009, p. 26). And now, in a study on "Benedict XVI and the fundamentalists" ("*Benoît XVI et les intégristes", Commentaire n°* 125, Spring 2009, pp. 5-11) from the pen of the sociologist Alain Besançon, the following remarks are to be found:

"On the scale of sacred things, there is nothing today that can challenge the Shoah for first place" (p. 9 A).

"At the top of scale, we thus have the Shoah. It may be assigned, going by external criteria, a near-religious rank" (p. 10 A).

"Having become universal [this religion] maintains the Jewish people's standing as chosen, with the choosing done by the diabolical will of Hitler and not by the benevolent decision of God. It offers them up to the sympathy, in the strongest sense, of the Christian world. — Ensuing from all this are changes in the scale of dignity, in the list of objects that can be touched only with trembling hands, in the hierarchy of values and in the prestige of those who defend them. Thus, ranking first, undeniably, is the Shoah" (p. 10 B).

"One is tempted to put it that the religion of the Shoah and the humanitarian religion, in their various combinations, form the civil religion of the Western democracies [...] The heroes of the Shoah religion, followed by those of the humanitarian religion [abbé Pierre, sister Emmanuelle,...], find themselves at the top of the scale" (p. 11 B).

In the last two pages of his study (10-11) the author uses the expression "religion of the Shoah" seven times.

Born in 1932, having belonged to the Communist Party from 1951 to 1956, A. Besançon is a member of the *Institut de France* and director of studies both at the *Ecole des hautes études en sciences sociales* and the *Institut d'histoire sociale*. Raymond Aron, who founded the journal *Commentaire* in 1978, was — he tells us — his "teacher". On December 13, 2004, Besançon paid a vibrant tribute to the memory of the late chief rabbi Jacob Kaplan at an exceptional gathering of the *Académie des Sciences morales et politiques*. He is author of a number of books or studies where, in particular, he deals first with the "woe of the century", caused — according to him — by Communism and Nazism, and then with "the uniqueness of the Shoah".

He is a Roman Catholic. Condemning the "*négationniste* fantasies", he attacks "those who deny the Shoah and reject the overwhelming mass of positive evidence of its reality" (pp. 6 A and 7 B) but does not describe a single one of those fantasies, or provide a single bit of that evidence. Not for an instant does he explain how and why, in such a short span of time, the Jewish version of Second World War history has become a religion and, better still, the religion of the whole Western world. He does not tell us how it is that in the 21st century the sensitive elements of that triumphant and domineering religion "can be touched only with trembling hands".

Why did a sociologist of the calibre of Alain Besançon remain mute for so long on the existence of an extraordinary social phenomenon whose birth, in the late 1970s, he had been unable to discern at the time? And why does he persist, now in 2009, in holding back from explaining its prodigious growth in these past 30 years?

Jean-Marie Le Pen remarks, and not wrongly, that today we have got to the point where the Second World War has, in a way, become a detail of… "The Shoah". Why and how did such an aberration ever come about? How is it possible that the zany, hair-raising stories of Father Patrick Desbois of "the Shoah by bullets" or "the Shoah by suffocation [under eiderdowns or cushions]" have in 2009 become, with the unction of Nicolas Sarkozy, Simone Veil and the bishops of France, material for catechism in our middle and secondary schools, both state-run and private? Any being endowed with reason can only blush on reading the phantasmagoria spouted by this devil of a prankster Father Desbois in his book *The Holocaust by Bullets: A Priest's Journey to Uncover the Truth behind the Murder of 1.5 Million Jews* (New York, Palgrave Macmillan, 2008, 233 p.). Martin Gray and his ghost writer, Max Gallo, authors of *For Those I Loved*, have been outdone.

On August 7, 2008, I devoted an essay to the phenomenon of Shoatic fraud and gullibility entitled "The secular religion of the Holocaust, a tainted product of consumer society." In it I suggested a rational explanation for the mounting success enjoyed, especially since 1980, by the new "Holocaust" or "Shoah" religion. Now that, in his turn, he is finally discovering this religion, will Alain Besançon decide to explain its mystery to us rationally? If he did so, he would discover that the revisionists, far from engaging in "fantasies", have accumulated "an overwhelming mass of positive evidence" to support their findings.

But in order to become aware of this he would at least have to start reading their work. Having awoken in 1956 from the effects of the Communist opium, might Besançon also rise one day from the torpor into which the "Shoah religion" has sunk our world's thinking faculties, this religion he is discovering now, nearly 30 years after the revisionists?

"The religion of the Shoah" tolerates other religions, particularly the Roman Catholic religion, only insofar as they accept subordination. Benedict XVI knows this, as he prostrates and humiliates himself before it. Especially lie-ridden, the "Shoah religion" calls for hatred and crusades. In this respect, repeating the image used by Jean Jaurès regarding capitalism, it can be said of the new religion that it "bears war within it just as thick clouds bear a storm."

After the Reich:
The Brutal History of the Allied Occupation

by Giles MacDonogh
Basic Books, New York, 2007.
618 pp., illustrated, with notes, bibliography, indexed.

Reviewed by Joseph Bishop

A recent work with some refreshing angles on the post-WW2 occupation of defeated Germany is always welcome, minimally at least as a small antidote to the continued appearance of Holocaust-related works which seem to endlessly exhaust and over-exhaust every minute aspect—real or imagined—of that "footnote" to the Second World War. This work by Giles MacDonogh is not perfect, and no one should expect it to be so when so much that is historically "inconvenient" surrounding that period is still hidden today or is ignored or pressured into a "memory hole" oblivion. In fact, overall, this book is quite useful and informative and is recommended to all revisionists and others interested in this period of our history.

As a brief aside, I sometimes wonder if book reviewers actually read the works they comment on. The rear panel citation from Thomas Burleigh insists that MacDonogh "never loses sight of the fact that this was an occupation that the western powers got right." Actually a careful reading of the book reveals that a central thrust of the author is to point out how very badly ALL of the allies administered defeated Germany, even to the point at which a great many Germans were regaining sympathy for National Socialism because of years and years of post-1945 occupation in which starvation, pillaging, demontage, rape, murder, requisitioning of a high percentage of surviving homes, etc. reflected the misery of so many average Germans.

The purported goal of persuading the occupied to embrace the social and political systems of the USA, Britain, France, or the USSR was being torpedoed by the very occupiers themselves in their consistent policies of continuing to regard the defeated population as "the enemy" who must needs be "punished".

This "punishment" is ably catalogued by the author in all important respects, detailing the crimes committed against the vanquished by the victors and even adding a few new categories which other historians typically have underemphasized. Geographically Germany was radically reduced in size as Austria was made independent again, the Sudetenland was returned to a reconstituted Czechoslovakia, and whole provinces were torn away and handed to a newly emergent Poland—from the German entity of Prussia, which was made to cease to exist entirely. France took the provinces of *Lothringen-Elsass*, Luxembourg was broken off, and the German South Tyrol went to Italy (again).

The German people themselves were physically punished. All of the victor powers kept food away from the population, reducing it to well below daily nutritional requirements and unintentionally but unavoidably forcing into existence a black market economy to enable sheer survival. The Russians routinely raped German women, and not just in the immediate takeover. It actually went on as a daily experience for several years in many

areas, and even men were raped. Beatings, torture, deprivation of medical treatment and of shelter, were fairly routine too. The French deliberately brought in black colonial troops from Morocco and elsewhere and unleashed them upon the helpless German civilian communities. The Americans did something similar with a high proportion of black American troops. The British were slightly more restrained but inflicted "punishment" in other ways, especially with absurdly reduced daily rations for the occupied which resulted in mass starvation—especially for infants and small children.

Industrially, the Soviets, French, and British practiced the dismantlement-theft of whole industries and dragged same off to their own homelands. The western Allies eventually woke up to the reality of how counter-productive this was and put a stop to it, but the Soviets took a bit longer to end the practice. The Americans had little in the way of industrial needs or desires and tended instead to make off with whatever seemed eminently lootable—although all the victors did this, of course. Masses of Germans were literally enslaved to run mines in Poland and stolen industrial concerns taken to France. German scientists (and many others) were spirited off to the USSR and to the USA. While these enslavements and forced deportations were occurring, individual Germans were on trial in victor "war crimes" courts for doing the same thing—an irony not lost upon the author. If not for the tragedy of it all, the practices of the Russians were almost comical. As the Soviet forces entered modern Germany, they found themselves unable to comprehend all that they had at their feet. Even the flush toilet was something new and amazing to most of them, and much of what was looted was not understood or served them no practical purpose.

Culturally, socialists and communists—including a very high number of Jewish internees recently released from concentration camps or importing themselves into Germany from the USA, Britain, or elsewhere—were given virtual control of a revamped German cultural life, including theatre, music, publishing, newspapers, etc. The population was deprived of anything remotely National Socialist or nationalist in nature, and were instead fed on an imposed internationalist-socialist intellectual life. Almost literally in fact, as the starving population thirsted for music, books, etc. to take their minds off their hunger and other deprivations. MacDonogh explores the development of postwar Germany's literature in particular, as well as various disputes between exiles and anti-Nazis who stayed in Germany throughout the war.

Politically the punished received an imposition similar to that of the cultural realm, as fairly quickly the Russians and Americans granted the "freedom" to the Germans to choose their own representatives and government—up to a point, that is—and so long as it (a) excluded National Socialism, (b) closely resembled the systems practiced by the victors, and (c) remained under the overall control of the Allied military governors and their troops. This strange form of self-government was formalized with the formation of the Adenauer government in 1949, and the author provides a number of interesting insights into Adenauer's own goals and how the Allies viewed and used him. The author details the formation of the various new political parties, their goals, and the extent to which they were controlled or directed by the victors. He cites the failure of Soviet policy in which their own sponsored candidates failed dismally in early elections, largely because of German women voters who saw a vote for Soviet-sponsored candidates as a vote for rape.

The treatment of captured German POWs is covered, in which MacDonogh cites their recategorization from POWs into "DEPs" (disarmed enemy persons) and thus airily (and illegally) erasing their Geneva Conventions protections; he minimizes the numbers of their fatalities under the new acronyms, the result of starvation and deprivation of shelter and medical care. Millions of POWs—now "DEPs"—living in holes dug out of the mud in sub-zero temperatures and without sufficient food and no medical care did not afford much of a life-expectancy, all the more so as their captivity dragged from months into years. But the author's own politics intrudes, as indeed he indulges a common practice of that period in which the Cold War began, by attributing or shifting responsibility for the huge numbers of "missing" German prisoners to the Russians.

Revisionist authors who have done outstanding work in this area are mostly ignored. James Bacque, for example, is mentioned briefly, but only to be dismissed without argument, his detractors' assumptions and criticisms being apparently blindly accepted. An exception is that of the several citations of Victor Gollancz's books and his central argument that starving and mistreating the civilian population of Germany did nothing to advance the moral or political agendas of the Allies and instead merely created new enemies and the possibilities of new conflicts.

The consequences of the Holocaust are presented by MacDonogh with a few rather revealing snippets. He repeatedly cites the amazing reappearance of improbably large numbers of Jews as Nazi power collapsed, they emerging both from the opened camps as well as from all over Germany itself—this being rather strange in view of the received history of a Nazi system efficiently exterminating them all. Many of these Jews were almost immediately re-established into positions of power and influence along with their co-religionists who had been resident in Britain and America during the war. Unfortunately the author jumbles some fiction with fact, for example when citing human lampshades as a reality at Buchenwald, or stating that the German military men mass-murdered at Dachau after the Allied takeover in 1945 were SS guards (actually they were ordinary military who had nothing to do with the camp administration), or as he mentions the former Auschwitz commandant Rudolf Hoess's testimonies as reliable (when in fact they were often false and the result of beatings and torture).The great deal of material he presents about the crimes against German civilians by Poles and Czechs seems to lack any knowledge of John Sack's work *An Eye for an Eye*. Sack pointed out that many "Jewish avengers" who ran the concentration camps filled with German civilians after the war, in which beatings, torture, murder, etc. were routine, used Polish, Czech, etc. names to hide their own ethnicity and/or misattribute it to that of others. MacDonogh seems to be unaware of this aspect.

Disagreements amongst the victors are explored in this book in several very interesting respects. The French desired to seize huge areas of western Germany but the British and Americans blocked this. The British and Americans combined their zones into "Bizonia" but the French long resisted the formation of "Trizonia" as they fought hard to prevent any form of German unification.

Most interesting of all is the fact that the Soviets wanted ALL of Germany reunified—but of course under their own sponsored communist system and control; it was the United States that pushed forward "Trizonia" and the independence of West Germany, dividing it from the eastern zone which the Soviets were belatedly forced to re-work into the "German Democratic Republic".

The Berlin Airlift is given a great deal of space, especially with regard to its origins within a failed Soviet political stratagem embarked upon in angry response to the American alteration of the German currency in the USA zone of occupation. The somewhat intricate politics of Austria and the South Tyrol is discussed, including a few surprises such as how and why the latter was returned to Italy. The fiction, or self-serving ploy, of the Austrians posing (or being presented as) "victims" of "Nazi aggression" and how the victors reacted to this theory is treated: the Russians rejecting it consistently, the western Allies usually pretending to its reality for their own political purposes.

MacDonogh practices some of the expected moral equivalency re Nazi crimes with postwar victor crimes, i.e. since the Russians, Poles, Czechs, et al. suffered this or that at the hands of the Nazis, then it was only to be expected that revenge would be practiced. Interestingly, he cites an observation that of all the avengers, the Americans were not directly victimized by the Nazis and that the American hatred of Germans and a thirst to punish them was somewhat irrational.

He does not mention, but hints, that this was in consequence of the virulent Germanophobic propaganda of the war years. In connection with this, he provides an interesting history of the Morgenthau Plan and how it was ultimately rejected by Truman and the American military governors. Not out of sympathy for the defeated, but as something impractical as well as inimical to new "Cold War" goals and requirements in which the German people would be required as a re-strengthened (but carefully controlled) bulwark against the new enemy in the form of the Soviet Union.

Denazification and the "war crimes" trials are covered in some depth. He points out that the denazification process was uneven, impractical, and often pursued without much enthusiasm, the process itself eventually being quietly abandoned. The trials he correctly sees as without much legal basis and being little more than "show trials" in pursuit of vengeance. He cites Paget's work on the von Manstein experience; interesting from a revisionist perspective, he discusses Paget's conclusions about the exaggerations and falsehoods re "war crimes" in wartime Russia—which is itself of supreme importance given the strange new pseudo-reality of the huge majority of the alleged six million said to have perished in those vast domains at the hands of the Ein-

satzgruppen and others, instead of via the once ubiquitous gas chambers. This is a little-understood and rarely mentioned part of the Holocaust story, but one of supreme importance given the numbers-juggling that has occurred after revisionist researchers have torn so many giant holes in the Auschwitz and "gas chamber" legends. This important book has an impressive notes section in which a great many little-known works are cited; Giles MacDonogh is fluent in German and relied heavily on original source materials in that language, most of which have not seen English publication.

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IN THE NEWS

THE LONDON TIMES Simon Wiesenthal Was a Liar.

Huh? Don't blame me. I didn't say it. *The London Times* has confirmed it (not that you didn't know—but confirmed by *The London Times?*) with the below 19 July headline.

The head Nazi-hunter's trail of lies
Simon Wiesenthal, famed for his pursuit of justice, caught fewer war criminals than he claimed and fabricated much of his own Holocaust story

[The below quotes are extracted from *Hunting Evil* by Guy Walters, to be published by Transworld on July 30 at £18.99.]

"Since the early 1960s Simon Wiesenthal's name has become synonymous with Nazi hunting. His standing is that of a secular saint. Nominated four times for the Nobel peace prize, the recipient of a British honorary knighthood, the US Presidential Medal of Freedom, the French Légion d'honneur and at least 53 other distinctions, he was often credited with some 1,100 Nazi 'scalps'. He is remembered, above all, for his efforts to track down Adolf Eichmann, one of the most notorious war criminals. / His reputation is built on sand, however. He was a liar — and a bad one at that. From the end of the Second World War to the end of his life in 2005, he would lie repeatedly about his supposed hunt for Eichmann as well as his other Nazi-hunting exploits. He would also concoct outrageous stories about his war years and make false claims about his academic career."

Guy Walters

"There are so many inconsistencies between his three main memoirs and between those memoirs and contemporaneous documents, that it is impossible to establish a reliable narrative from them. Wiesenthal's scant regard for the truth makes it possible to doubt everything he ever wrote or said. / Wiesenthal died in 2005 at the age of 96 and was buried in Israel. The tributes and eulogies were many and fulsome and at the time it would have been churlish to have detracted from the many positive aspects of the role he played. He was at heart a showman and when he found a role as the world's head Nazi hunter, he played it well. As with so many popular performances, it was impossible for the critics to tell the public that the Great Wiesenthal Show was little more than an illusion. Ultimately, it was an illusion mounted for a good cause."

Max Hastings writes in *The Sunday Times* "[Guy Walters] is an admirably skeptical narrator...Walters's account of what happened is first-rate. I admire Walters's book..."

Jonathan Mirsky writes in *The Literary Review*: "Guy Walters dares, as the Chinese say, 'to touch the tiger's bottom'. He mounts a full-scale attack on the reputation of Simon Wiesenthal,

the world's most famous Nazi hunter... *Hunting Evil* is a model of meticulous, courageous, and path-breaking scholarship."

First thought: How will the Rabbi Hiers of the Simon Wiesenthal Center and their Museum of Tolerance handle the story? So far, it's hands-off. They'll have to do something. They'll find a way to finesse it. But the story will never be the same again. *The London Times!*

In *The Jewish Chronicle* on 25 July we find that Guy Walters ran down a Nazi war criminal of note. "A woman called Erna Wallisch, who was a camp guard at Majdanek and Ravensbruck. It was not difficult to track her down. 'I went to the Vienna online phone directory and there she was [!!!]. I thought I'd interview her, so I

Erna Wallisch

got on a plane, found a friendly Austrian journalist and went off to see her. She answered the door but didn't want to talk [but he got a photo]. We lobbied the Austrian government pretty hard on why they were doing nothing about her — they were not co-operative.

"'Wallisch died last year but I felt mildly proud that I had been able to make her aware that, even at the end of her life, her crimes had not been forgotten.'"

Curious personality this Walters guy. He can do a job on Wiesenthal, then not even take a run at doing his work with Wallisch. In his own way, he's a True Believer. Odd really.

THE WASHINGTON POST via The Washington Jewish Week

KEN MEYERCORD is an employee at the federal loan agency Freddie Mac, hosts a weekly public access TV show called WorldDocs, which airs on local cable stations in Montgomery and Fairfax counties, ran to become an at-large director on the Reston (VA) Citizen Association's Board, a nonprofit association that advocates on behalf of those living in the community, and is an open Holocaust revisionist.

We learn the above in an article by Adam Kredo published on 09 July in *The Washington Jewish News*. You will remember that it was an article in the *WJN* by Adam Kredo that led Yale Professor Mark Oppenheimer to contact Mark Weber and me which in turn resulted in five articles in the online magazine *The Tablet, A New Read on Jewish Life* titled "The Denier Twist."

Kredo reports: "The candidate's revisionist views have led some activists in the Northern Virginia community to wage a campaign against Meyercord's candidacy, which is unopposed.

"Debra Steppel, a former RCA board member who is leading the charge against Meyercord by pushing an alternative 'write-in' candidate, says she is simply a 'concerned citizen who had many family members killed in the Holocaust—that's why I couldn't just sit back and do nothing.'

"Meyercord, however, says that Holocaust revisionists unjustly get a bum rap. In fact, 'the revisionists might have something worth listening to,' he said in an interview.

"Defending such views in a pair of articles accessible on the Internet, Meyercord writes that the gas chambers at the Dachau concentration were never used by the Germans, and may have been built following the Holocaust. More so, the existence of gas chambers at 'Auschwitz, the Holy of Holies in the schismatic debate between holocaust believers and deniers ... is based almost entirely on eyewitness testimony, a primary source for historians which has oftentimes proven unreliable,' according to the article (HoloHistory Is Bunk).

"In addition, Meyercord calls into question the number of Jews killed at Auschwitz, and disputes the accuracy of a photograph depicting 'smoke billowing up' from crematoria, claiming the smoke was 'air brushed in.'"

On 11 July the Meyercord story graduated to *The Washington Post.*

Fredrick Kunkle writes: "Ken Meyercord has an Ivy League education, a high-tech job at Freddie

Mac, a local public-access cable television show on international affairs and a long history of writing about what he says are 'myths' of the Holocaust, including a piece called '(Holo-) History Is Bunk.'

"'Survivor accounts of the cremation process give new meaning to the word "tragicomic,"' he wrote in the article.

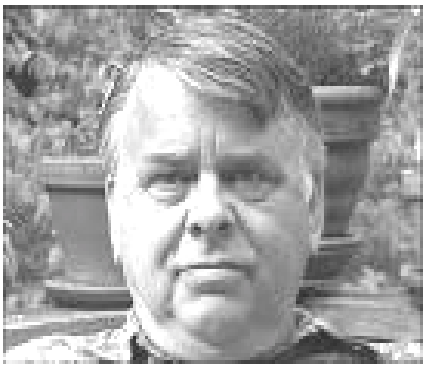
"'I believe millions of Jews were uprooted from their homes and died in droves,' Meyercord said. But he dismisses as Allied propaganda the assertion that Nazi Germany embarked on a mission to annihilate European Jews, a plan known as the Final Solution. He also denies that Nazis used gas chambers to murder Jews, saying gas chambers did not exist, and expresses skepticism that the number of Holocaust victims reached 6 million.

"Meyercord, 65, said he and his wife, Samira, 64, have lived in Reston since 1977. Their two children attended Reston schools. His candidate biography online notes that he has coached soccer, baseball and basketball, and served as a board member and treasurer of the Northgate Square Cluster Association in the 1980s.

"His other writings include a piece comparing Israel's treatment of Gaza to the Nazis' handling of the Warsaw Ghetto; an apocalyptic fantasy in which an invasion of the United States is an allusion to the war in Iraq; and a booklet called

'The Ethic of Zero Growth' that argues for holding the world's population at current levels. […]

After attending Dartmouth, he obtained a master's degree at



Ken Meyercord

American University in Beirut, where he also met his wife, who is Palestinian, and became more sympathetic to the Arab view of the conflict with Israel.

"'I found I had it all upside down,' he said.

Once the election itself was over Meyercord wrote me that he was "trounced 1157 to 23 despite running unopposed.'

But you can't hold a good man down. He had a new question for me.

"Can you name one person who denies that during World War II millions of Jews were uprooted from their homes and placed in slave labor camps where they died in droves? … If we can get the 'D' word banned from public discourse, like the 'N' word, we will have won half the battle. Am I right in believing that, outside of scouring the mental asylums, you can't find a revisionist who would deny the chronicle of Jewish suffering I just gave?"

I don't think so, but we'll see.

And as a last, for the moment, communication, Meyercord wrote me: "An elderly lady from Maryland called me. She told me about being a child in South Dakota and having a babysitter with a number tattooed on her arm who told her about the horrors of the concentration camps. She had called to tell me the holocaust really happened. I explained, as patiently as I could, that I didn't deny that there were concentration camps, that I recognized the horrific tragedy which befell the Jews in the war. By the end of a 10-minute conversation, she promised to check out www.codoh.com.

"If only we could have a 10-minute chat with each and every American!"

DER SPIEGEL 07/20/2009

THE LAST NAZI TRIAL Demjanjuk Case to Start in October

A district court in Munich is preparing for the planned October start of what could be the final Nazi war crimes trial in Germany. The leading judge in the case has already approved eight joint plaintiffs, and prosecutors have secured 22 witnesses they hope will prove John Demjanjuk's guilt.

The 89-year-old, who stands accused of being an accessory to 27,900 counts of murder at Nazi death camps, will be tried before a Munich district court.

A large contingent of prosecutors and witnesses are set to take part in the trial. The judge presiding over the jury court, Ralph Alt, has already approved eight joint plaintiffs, whose families or rela-

tions were killed between April and July 1943 at the Sobibór concentration camp.

The joint plaintiffs, who will be represented by five attorneys, are from the Netherlands, the US and Germany. Some of them experienced the atrocities of the death camps firsthand as young menWith the help of 22 witnesses, the prosecution is aiming to prove that Demjanjuk is guilty of being an accessory to murder in at least 27,900 killings at the camp. The exhaustive 86-page document detailing the charges challenges the defense's argument that, as a Nazi prisoner of war, the defendant had no choice but to comply with orders.

The prosecution maintains that Demjanjuk, who has so far remained silent in the face of allegations made against him, was in a position to have fled the camps. It has compiled a list of cases in which foreign Nazi henchmen were able to escape from camps in Trawniki, Lublin, Treblinka and even Sobibór.

THE TABLET MAGAZINE. A New Read On Jewish Life

It was *The Tablet Magazine* that published the five articles identified as "The Denier Twist" on Mark Weber and me, as reported here last month. They remain among the most-read articles on *The Tablet* Website. Because *The Tablet* had published 9,000-plus words on revisionism, I thought that they might publish a few words in a letter to the editor from me. I wrote:

"Mark Oppenheimer ends his bright but unseeing 9,000-word Denier Twist with these 26 words, demonstrating that he doesn't understand: '….if they (Weber and Smith) could scale the walls that they've built for themselves, and look around at the world outside the playground, they might even do some good.'

"Speaking for myself, then: Encouraging a free exchange of ideas about an important historical question and a charge against others of 'unique' monstrosity that you believe is false, does not imply that you live behind walls of any kind whatever. Rather, it suggests an effort to open up gates in walls that have been erected by taboo used to protect those matters from exactly that—a free exchange of ideas. With his present essay, Professor Oppenheimer encourages a little extra scaffolding for the walls. I had hoped for better.

"Bradley Smith

"www.codoh.com."

[I do not find that my letter was published in *The Tablet.* I don't suppose *The Tablet* would want to become a mouthpiece for Holocaust revisionism.]

What follows here is not a news story, but some journal entries that relate to what Professor Oppenheimer wrote for *The Tablet* in his "The Denier Twist." Earlier this year, maybe late last year, I discovered a 9,000-word journal extract that I hadn't seen since I don't know when. It was with some other manuscripts and I put it to one side. Now it has a significance it did not have then. The pages are dated from 1985. One page is dated specifically the 11th, but I don't know which month it refers to. There are no other dates. Here I will publish 1,200 words from the total. You will see how it fits in with what I ran here last month about my Jewish lady friend from the 1960/70s. As I read through what I wrote here, I have to say it sounds pretty much like me. And like her and like her then-new husband.

JOURNAL EXTRACT 1985

One night a couple weeks ago I had just come home from the office when Jenny [I will continue to use the pseudonyms here that I used in the original] rang me up in her best telephone voice, which is a very good voice indeed, and suggested that I watch a documentary that was playing on the television. It was originally edited under the supervision of Alfred Hitchcock and was made up of newsreels taken by the American military as they entered the German concentration camps in the final weeks of WWII. I had known that the film was to be shown, but as Lou was going to watch it, I wasn't. I'm past the place where I want to see horror pictures about Germans made by the American military or under the supervision of the American military.

"Thanks for calling." I told Jenny, "I'll turn it right on."

It was the usual stuff, an hour long series of horror pictures, narrated by an elderly English actor of great accomplishment. The film

was full of real tragedy, unsubstantiated accusation, and outright lies. Did Jenny want me to call her back when the film ended? What would she expect me to say? Pictures don't lie, but men do.

In any event I would have to be very careful. I probably would not call her.

Only last month I received a note from her husband telling me to not send Prima Facie *to his house anymore. He called it trash. It made me feel rotten. I rang him up and said I would certainly not send him the newsletter any longer, that I had no idea he felt that way about it.*

"That's how I feel," he said. "It makes me furious when I read it."

"I just had no idea. I hadn't thought to ask you before I put you on the mailing list, but I did ask Jenny."

"I assure you that she feels the same way I do."

"I had no idea," I said.

"Well she does."

"I just didn't know."

One night a couple years ago, when they were still courting I think, Jenny invited me over to have supper with the two of them. We passed a pleasant evening. Harvey fried fresh fish which was delicious, and then without it being a big to-do Jenny asked what I was working on at the moment. I began describing a manuscript which was rather like a detective story where the protagonist was investigating the rumors that the Anne Frank Diary was written largely by the girl's father rather than the girl herself, which may or may not be the case.

Jenny said: "Bradley, why are you talking like this?"

"You asked me."

"I forgot you were writing that stuff now." I could see she felt a little bewildered by the turn the conversation had taken.

"The Anne Frank Diary doesn't have anything to do with disproving the gas chamber stories," I said. "The Diary could be a fake from the first word to the last and it wouldn't affect the Genocide theory in the least."

"I don't know why we are talking about this." Jenny said.

"You asked me what I was writing."

"I told you. I forgot you are into the Holocaust business."

"You're not saying that the Genocide didn't happen then," Harvey asked. He appeared to be perfectly relaxed, but for the first time that night I became conscious of him being a Jew.

"Jews suffered a catastrophe in Eastern Europe during World War II," I said. "I don't know what the true extent of it was. That's not what I write about."

"You admit that much then," Harvey said.

"Sure. There's no mystery about the tragedy of the Jews in Eastern Europe."

"Uh huh," Harvey said.

Jenny said: "I think you had better leave now, Bradley."

"I haven't had dessert." I said.

"I don't want to joke about it," Jenny said.

Harvey didn't say anything.

"It's not right that I should have to leave without dessert." I got up from the table. "You know how I feel about dessert."

"Bradley!"

"All right," I said. "All right. In any case, the fish was terrific."

I walked in the dark down the little hill toward Hollywood Blvd. I walked around for a while and then returned to the one-room apartment I had then. The next night I was sitting at the typewriter when Jenny called.

"I want to say how sorry I am about what happened last night."

"It's all right." I said

"You must have felt terrible."

"Strangely, I didn't feel that bad. I don't know why."

"Well I felt bad. I felt like I didn't have a choice."

"I felt bad," I said, "But I'm not suffering."

"I just wanted to call and tell you I'm really sorry for what happened."

"I appreciate it. It's all right."

When she hung up I got sentimental and walked in circles on the carpet for awhile, then I sat back down to the typewriter. It always moves me when people have done something wrong with me and own up to it. I'm a real sucker for that sort of thing. But that's how Jenny is. She's wide open that way. Wide open.

[The following appears to be the 11th of the month, but I don't know what month]

11. Dreamed last night that a man of consequence in the intellectual community was introduced to me by a lady friend as having some interest in what I'm writing. I had piles of manuscript around but couldn't locate the one I wanted him to read, which was this one. He grew impatient, picked up a stack of manuscript and said:

"There is no doubt where the energy source was."

I understood he meant to say that Hitler was the cause of WWII. I felt no need to disagree with him. At the same time, within the dream, I observed myself daydreaming about Jenny. In the daydream within the dream I imagined myself speaking to an audience about my experience in discovering how so

many of the stories about the Holocaust are false and how many people know they are false and how many others suspect they are false but can't bring themselves to say it.

And while I was speaking I was imagining how one day Jenny would attend one of my talks and afterwards discuss all this with me in a good way. In my imagination, within the daydream that itself was part of the dream, I felt grateful.

Now Simon Wiesenthal has been outed by *The London Times* as an obsessive liar. Who did he lie about? Fundamentally, Germans. I am obligated to note here that Jenny's brother, David, was angry with me because I would express doubts, ask doubting questions, about the Holocaust story without going to the Simon Wiesenthal Center to confirm the truth of my doubts, to confirm that I was asking relevant questions. It was the people at the SWC who were the experts. That was about 1982/83, more than a quarter of a century ago. In all likelihood the Rabbi Hiers at the Simon Wiesenthal Center already knew that Simon was an obsessive liar. But the rabbis there, like Simon himself, are primarily showmen. They're dammed good showmen too. Better than I am. Better than any of the revisionists.

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END NOTES

Last month I wrote here that the brain had come up with a simple but brilliant (did I say "brilliant"?) idea. It was at the last minute and came in from the blue. Just as Professor Oppenheimer had asked to interview me, I would ask him to return the favor, allow me to interview him. I wrote him, explained that I would ask three or four questions from each of his five articles, would not edit his replies, and keep in mind that he has a real life. He replied:

Dear Brad,

Thanks, but as a rule once an article is published I move on to the next project and leave the old one behind -- a necessary rule for my sanity as a writer.

Regards,

Mark

Okay. There is no professor at Yale or any other university who has anything to gain by giving an interview to me or to anyone like me. So I will go ahead and do what I do. Not in August, but in September.

TWITTER. I can hardly believe that I am posting to "Twitter." Twitter is the latest over-the-top "social networking" site where people keep in constant touch with very short messages throughout the day limited to 140 characters (not words, characters).

I thought no, it's not for me. It was suggested I could reach out to new people. Lots of them. Well, maybe. Then it occurred to me that I could use the forum as an outline for the Journal, from which I do the Blog. And that if I had a reason to keep track of the day with posts that took only two, one, two minutes each, that it could lead from the "tweet" to the Blog to a new book based on the combination of note-taking and Blog entires. And so on.

Okay. So now I'm twittering. Everyone who is anyone twitters. Elie Wiesel twitters. Abraham Foxman twitters. Sahah Palin twitters. If anything good comes of it, you'll read about it here first.

Meanwhile, my best wishes for you, your family, your friends. All of you.

Bradley

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